

FREE MASONRY

ODDFELLOWSHIP

Continued From last week.

SOLOMON. "This celebrated monarch was the son of David by Bathsheba, through whose influence he inherited the Jewish throne, in preference to his elder brothers. During his long and peaceful reign—from B. C. 1015 to 975—the Hebrews enjoyed their golden age. His remarkable judicial decisions, and his completion of the political institutions of David, showed a superiority of genius which gained him the respect of the people.

By building the Temple, which plays so important a role in the symbolism of Freemasonry, exceeding as it did, in splendor and beauty, all former works of architecture, he gave to the Hebrew worship a magnificence that bound the people more closely to the national rites. He was truly a great ruler; but, while the Jews were naturally proud of the glory which his great qualities reflected on the nation, his enlarged and liberal view with regard to intercourse with foreign peoples deeply offended the national bigotry. The decorations of the Temple were thought by many to be pagan emblems, and, finally, they accused him openly of idolatry.

Solomon is often styled "the first Grand Master of Masons." This cannot be true. He might have been, and probably was, the first Grand Master of Masons in Judea; for Masonry was not known in that country until it was introduced by the Masons of Tyre and Sidon, who built the Temple. Solomon must have been made a Mason at that time, unless he had been previously admitted into the society at Tyre or Sidon. To Solomon, however, belongs the honor of having brought the Masonic institution to the knowledge of the Hebrews, through the agency of the Tyrian architects. Yet the society seems not to have made much progress among that people, and even Solomon's great name and patronage could not secure it from misrepresentation and persecution. And this is not strange. A Jew of that age could not comprehend, much less appreciate, the cosmopolitan character and liberal spirit of such an institution. Consequently, the Masons—called, in the Scriptures, Sidonians—were often the objects of bitter persecution. Of the writings ascribed to Solomon, the "Proverbs," and the book entitled the "Wisdom of Solomon," are the best. The latter Protestants have unwisely pronounced apocryphal; for, in a

purely religious point of view, it is the most instructive and valuable book in the Old Testament series.

SORROW LODGES. * * The custom is eminently proper, and strictly in accordance with the fraternal principles of Freemasonry, and one which should be as universal as the extent of the institution itself. On these occasions the Lodge room should be appropriately draped in black, and the several stations covered with emblems of mourning. On the Master's pedestal is a skull and lighted taper. In the center of the room is placed a catafalque, which consists of a rectangular platform, about six feet long by four wide on which are 2 smaller platforms, so that three steps are represented. On the third one should be an elevation of convenient height, on which is placed an urn. The platform should be draped in black, and a canopy of black drapery may be raised over the urn. (See engraving.) At each corner of the platform will be placed a candlestick, bearing a lighted taper, and near it, facing the East, will be seated a brother, provided with an extinguisher, to be used at the proper time. During the first part of the ceremonies the lights in the room should burn dimly. Arrangements should be made to enable the lights to be increased to brilliancy at the appropriate point in the ceremony. On the catafalque will be laid a pair of white gloves, a plain lambskin apron, and, if the deceased brother had been an officer, the appropriate insignia of his office. When the Lodge is held in memory of several brethren, shields bearing their names are placed around the catafalque. Vocal and instrumental music are indispensable to the proper effect of the ceremonies. Brethren should wear dark clothing, and no insignia but the white lambskin apron and white gloves.

STANDARD. A staff with a flag or colors, under which men are united or bound for some common purpose. From the earliest antiquity all nations have been in the habit of using peculiar standards or banners, by which they were distinguished from each other in peace, and rallied to action in war. The ancient Egyptians were, probably, the first to adopt the use of the standard to distinguish their people or a particular tribe during their wars, or when performing their ceremonies publicly. They are frequently mentioned in the Old Testament.

The earliest Roman standard was a bundle of straw fixed to

the top of a spear. This was succeeded by figures of animals, the horse, the bear, etc.—all of which soon gave place to the eagle, which continued to be the Roman ensign, and was afterward assumed by the German, and since by the French emperors of the Napoleonic dynasty. Standards are frequently carried in Masonic processions, with appropriate devices painted or embroidered thereon. The standard appropriate to the Order, and that which is designated as the principal or general standard of symbolic Masonry, is described as follows: "The esentecheon, or shield on the banner, is divided into four compartments, or quarters, by a green cross, over which a narrower one of the same length of limb, and of a yellow color, is placed forming what is called a cross voided on each of the compartments formed by the limits of the cross is occupied by a different device. In the first quarter is placed a golden lion, on a field of blue, to represent the standard of the tribe of Judah; in the second, a black ox, on a field of gold to represent Ephraim; in the third, a man, on a field of gold, to represent Reuben; and, in the fourth, a golden eagle, on a blue ground to represent Dan. Over all is placed, as the crest, an ark of the covenant, and the motto is 'Holiness to the Lord.'"

Besides this, there are six other standards proper to be borne in processions, the material of which must be white, bordered with blue fringe or ribbon, and on each of which is inscribed one of the following words, FAITH, HOPE, CHARITY, WISDOM, STRENGTH, BEAUTY. In the Royal Arch degree, as recognized in this country, there are five standards. The Royal Arch Captain carries a white standard, which is emblematic of a purity of heart, and rectitude of conduct. The standard of the Grand Master of the third veil is scarlet, emblematic of a fervency and zeal, and is the appropriate color of the Royal Arch degree. The standard of the Grand Master of the second veil is purple, which is emblematic of union, being a due mixture of blue and scarlet, the appropriate colors of the symbolic and Royal Arch degrees; and this teaches us to cultivate the spirit of harmony and love between brethren of the Symbolic, and companions of the Sublime degrees, which should ever distinguish the members of a society founded upon the principles of everlasting truth, and universal philanthropy. The standard of the Grand Master of the first veil is blue, the peculiar color of the Ancient Craft, or Symbolic degrees, which is emblematic of universal friendship and benevolence. In the Royal Arch degree, as practiced in the Chapters of England, twelve standards are used, illustrating the twelve tribes of Israel, which are as follows; Judah, scarlet, a lion couchant; Issachar, blue, an ass couchant beneath its burden; Zebulun, purple, a ship; Reuben, red, a man; Simeon, yellow, a sword; Gad, white, a troop of horsemen; Ephraim, green, an ox; Manassah, flesh-colored, a vine by the side of a wall; Benjamin, green, a wolf; Dan, green, an eagle; Asher, purple, a cup; Naphtali, blue, a hind.

The banner or grand standard of the Order of Masonic knighthood is of white silk, six feet in height

and five feet in width, made tripartite at the bottom, fastened at the top to the cross-bar by nine rings; in the center of the standard, a blood-red Passion Cross, edged with gold, over which is the motto, "In hoc signo vinces," and under, "Non nobis Domine, non nobis sed Nomini tuo da Gloriam!" The cross to be four feet high, and the upright and bar to be seven inches wide. On the top of the staff, a gilded globe or ball, four inches in diameter, surmounted by the Patriarchal Cross, twelve inches in height. The Beauseant, or the battledrag of the Ancient Knights Templar, is of woolen or silk stuff, six feet in height, and five feet in width, made tripartite at the bottom, fastened at the top to the cross-bar by nine rings.

The upper half of the standard is black, and the lower half white. The grand standard of the Ancient and Accepted rite is of white silk, three-and-a-half feet long, by two-and-a-half feet wide, edged with gold, gold fringe and tassels. In the center, the double-headed eagle, under which, on a blue scroll, the motto, in letters of gold, "Deus Meumque Jus." On the upper part of a triangle, irradiated, the figures 33 in the center. (History and Symbolism of Freemasonry by MACOY OLIVER, Page 350—352—354—356—357—358.)

The Certain Falls.

To Be Continued.

A FEW WORDS About Gathering Ferns.

"Many a happy hour is passed by

the dear folks at home in gathering and pressing ferns, autumn leaves with which to brighten the house when winter wind are wild. Never have too many of these in one apartment; for ornament should always be subordinate, and never ought to appear overloaded or too profuse. A parlor ought not to be smothered with either growing vines or plants, nor should ferns and branches be so multiplied as to give a spotty effect to walls.

All young people may help in decorating the home with leaves the girls pressing and preparing them dipping the brilliant maple and the somber oak foliage into thinnest wax, or varnishing it, or perhaps morely pressing it with a half-warm flat-iron, and the boys climbing the step-ladder, and placing the bright bunches and vivid festoons where their sisters direct.

The fern gatherer should go to the woods with a long basket, the sides and bottom of which are lined with fresh leaves. Lay the fern in this, and as they wilt very quickly, cover them with leaves.

Press them immediately on arriving home, between old newspaper, or, if you have it handy, large sheets of blotting-paper. Large old books will answer if you have them.

Place a layer of ferns, face down cover with several thickness of paper, on which lay a thin, smooth piece of board. Cover this with a weight evenly. Three or four weeks will press them perfectly.

Ferns and autumn leaves make a pretty picture framed against a black ground. They are a substitute for a bouquet in winter, when no plants are in bloom. In like manner girls and boys can decorate home with the christian foliage and make the heart of father and mother glad.

MARGINAL READINGS.

What they are, and how they appear.

Continued from last week.

Just guess work with them—Well we will modify this a little bit for fear our readers might take a misconception of our meaning on the language we used. Bro. Perkins' language was "when they could not easily decide which would be the best word of the two, they put the one in the text and the other in the margin."—We take it as granted that if this was the case that it must have been guess work with them.—For any one word, in any one text could not of been written in two different languages by one and the same man—Unless it would have first been written in Heb. and then repeated in Greek or vice-versa. So if the text under consideration with those learned men were written in either language they had no right to take in consideration any other language that would make a conflicting meaning. Yet Bro. Perkins said that when those men could not easily decide which one of those two words were the best, they would put one in the text and the other in marginal readings.

Now, we say that if they put in the text the same word, which had been put there by the first writer; then there was no more use for the one in the margin.—Than there would be for five wheels on a wagon, and the fifth one turned cross

ways. For the Bro. has admitted that the relatives of either word would force its meaning.

So please give us the word with its relatives—And then we will take the same privilege to do the guessing as they had if we think it proper to do so. But the Bible is opposed to all such manism. And I for one purpose to take the Bible for it, before I do any man's word.

Yes, Bro. Perkins we have noticed the italicized words. And would say more about them but the brother has acknowledge that quite a number of them are wrong and uncalled for—One thing we have not done, and that is the noting of this fact to the reader on the account of being scarce of italic material but hereafter we shall note them by quotations or by italicizing them.

Now brother Perkins I believe that every word of God is inspired for God said through Luke:

"And Jesus answered him saying: It is written. That man shall not live by bread alone, but by every word of God. (Luke 4—4.)

Then there is life in the Words of God, yes for God through Christ said that His Words were spirit and they were life; hence, they are inspired.

(To be Continued.)